of the khan's court. The most important man at the court of a beg 634
is always the Divan-Begi, who functions as the deputy of the beg in his absence and in addition looks after most of the duties of the beg. For the begs, who are mostly Uzbeks recruited from among the relatives and favorites of the khan, are usually people with no accomplishments and no scholarly training, and they govern their districts more or less in the same way as Sancho Panza, in his time, thought to "govern" his island. In those begdoms which cover an extensive area, particularly in the sparsely populated mountain regions, the beg appoints separate chiefs for the individual outpost towns and villages subject to him. /181/ These are usually chosen from among his relatives, are responsible only to him, and hold the title of 'amlakdar'.

The beg's administration is limited primarily to adjudications and the collection of taxes. The ordinary matters of dispute are adjusted by the kazis, who are named by the begs. More important cases as well as criminal matters are decided by the beg himself or by his Divan-Begi.

/Figure 64. Caption: Begs of Khiva (after a photograph by G. Merzbacher). /

The following taxes were exacted in the Khanate of Kokand 651
before the Russian rule:

1. Haradj-or field tax; this was collected 'in natura'.
2. Tanapna, a tribute in gold from the fruit and vegetable gardens
3. Syaket, a commercial tax, levied from the wares or cattle sold at the bazaar.
4. A bazaar tax, for the right to trade at the bazaar.
5. A weight tax, a tribute which the lessees of the public scales had to pay.
6. A salt tax.

/182/ There is a particular manner in Turkestan in which the 651
begs must deliver their tribute to the khan. It must not be in gold, 635
but in the form of gifts. In Bukhara, for example, the following behavior is observed. Twice a year, in spring and in fall, all the begs, with suites corresponding to their ranks, must be at the residence of the court of the emir and bring him gifts, the kind and number of which are prescribed exactly by the court ceremony, but their worth must correspond to the revenues of the district. These gifts consist of

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Fig. Begs of Khiva (after a photograph by G. Merzbacher).

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the following objects:

1. Eighty-six horses, with saddle-cloths of silk and velvet, embroidered of gold and silver, and harnesses with turquoises and other semi-precious stones, mounted in silver.
2. The same number of 'khalats' or festive clothing of which a specified number must be of cashmere, of gold brocade, of velvet, of satin, of woolen cloth, of silk and of silk mixed with cotton.
3. A number of pieces of unworked silk.
4. A number of belts inlaid with turquoises.
5. A specific sum of money, in gold and silver coins.

Upon their arrival at the court, as well as upon their departure, however, the begs also receive gifts from the emir in return, which likewise consist of gold, silk materials, belts, festive clothing, and horses in splendid array, and the value and number of these gifts are calculated on the basis of the rank of the recipient as well as on the amount of goodwillof the emir.

In addition to these regular payments, whenever the emir happens to ride through or remain briefly in their districts, the begs must maintain his entire suite and the army which always accompanies him for the whole period of his stay, and offer him as well as his court officials the customary gifts upon his arrival and likewise upon his departure. The emir of Bukhara always passes the whole summer with his entire court and his bodyguard in the three towns of Karshi, Shaar and Kitab, and lives all this time at the expense of the respective beg, at the same time reckoning the length of his stay in each of the three towns exactly according to their wealth and capacity. The emir undertakes these migrations partly for his health, for it is not healthy to live in Bukhara during the hot weather, because of the lack of water. But he also travels in order to relieve his capital, which, must support him during the winter months. Before the Russian conquest of Samarkand it had been the summer residence of the emir. It is known that a perfectly parallel relationship existed in the ancient kingdom of Persia between the king and the satraps. Hence it follows that the present /183/ situation prevailing in Turkestan was not introduced by the Mongolian Uzbeks, but has its derivation earlier,

from the times of the ancient Bactrians and Sogdians, or from the earliest Indo-European times, when Turkestan was still populated

only by Indo-Europeans. 651 635

In the towns where the standing garrisons of troops for the khan were lodged, the respective beg likewise had to support them.

The above-mentioned biannual trips to the court of the emir or khan are the only dark sides in the otherwise enviable existence of the begs. For no beg knows when he sets out whether he will see his town 635 and his family again. Since his entire power and existence is depend- 662 ent upon the often-changing mood of the khan, which in turn depends on the insinuations of his favorites, such a favorite need only to say a word to depose the most powerful beg. Thus the situation in the courts of the Central Asian khans are exactly the same as those so truly and clearly described in the Bible in the story of David, and in the Book of Esther. During my first trip to Hissar in 1875, we found in the village of Derbent no preparations for our reception. It later turned out that this happened because the Beg of Baysun, to whose district Derbent belonged, had not received the necessary communication in time because he was away on a trip. When the court official who had been attached to our party by the emir as a courier imparted this to the emir by letter, the latter became irritated at the beg in question, whereupon one of the court officials used this favorable opportunity in order to procure the post of the beg for one of his relatives: he informed the emir that the Beg of Baysun was really a bad fellow, for among the gifts which he had presented to the emir a torn khalat had been found. This infuriated the emir to such an extent, that without examining the matter further, or giving the probably innocent accused the opportunity to defend himself, he relieved the beg of his position and was irresolute for several days as to whether he should have him hung as well. The begs are thereby forced to send rich gifts to the court officials and favorites of the khan constantly, and to this end they must milk their subjects dry so as to have a spokesman near the khan in case of need. Under these circumstances it is quite understandable that when a khan dies, there is always a general upheaval in the whole administration. During my last official journey in 1886 I found completely new faces in offices and posts of honor everywhere in Bukhara, with the sole exception of the positions held by the brothers of the emir. All the begs from the time of the Emir Muzafar al-Din who had died only shortly before, had /184/ disappeared without trace, along with their numerous officials and favorites. Some

662 635 had been simply discharged by Muzafar's son and heir, and some had been executed.

652 662 Since most of the taxes are collected in kind, the officials, both those of the emir and those appointed by the begs are supported by them, and their servants all the way down to the last stableboy receive their wages in kind. This pay consists of a certain amount of clothes, and a stipulated quantity of barley and wheat, which is always divided among them at harvest time. In general, these salaries are very low and make up only a minimal part of the working income of the officials and the servant personnel. Their main income consists of occasional gifts and what they manage to extort from the people on the basis of their degree of influence with the emir, the beg, and the higher officials. For the entire administration system in the Turkestan khanates rests exclusively upon bribes and favoritism, and as a result the cooks and the water pipe carriers often have more influence and consequently more income than the officials.

701 555 The power of the khans in the Uzbek khanates rested primarily upon mercenary troops, who were recruited from all possible peoples and classes of society. Until the abolition of slavery by the Russians, Persian slaves, bought by the Turkmen, were particularly favored as soldiers, and as a result of their natural gifts they occupied many of the highest ranks among the officers. Runaway Russian Cossacks also wandered occasionally into the troops of the Central Asian khans and later played an outstanding role. Thus the Commander-in-Chief of the Bukhara army at the time of the Russian conquest of Samarkand was a Cossack 'uriadnik' (non-commissioned officer) who had fled from Siberia. He drilled the regular troops of the emir and introduced the Russian commands, which are still in use among the Bukharans today. This former Cossack led a highly changeable life in Bukhara, and almost every week he had to start his career all over again from the beginning. Usually he got drunk on Sunday and committed some kind of terrible excess, for which he was demoted on Monday to the lowest rank. On Tuesday he was again advanced to officer's rank, and usually by Friday or Saturday he was once more the Commander-in-Chief, only by the next week to begin his career all over again. After his defeat at Samarkand, when he tried to make the emir understand that it would be impossible to carry on the battle against the far superior Russians, the latter had his head cut off for this lack of patriotism. The emir then took over the command in person, but without noticeably better luck.